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Essays, Expositions, &c.

ON THE SCRIPTURAL MEANS FOR SECURING THE AGENCY
OF THE HOLY SPIRIT.

THE subject of this brief paper is one of great importance and deep interest at all times, but especially so at the present day. We must admit that much, very much, is done by professing Christians, both in the way of pecuniary contributions, ministerial education, and active effort for the spread of the gospel. The reproof of the prophet is pertinent:—"Ye have sown much, and bring in little; and when ye brought it home, I did blow upon it." (Hag. i. 6-9.)

It is possible to use the means generally which God has appointed for a certain purpose, and yet from a want of earnest devotedness, humble dependance, and uprightness of motive, fail of the end to be attained. There may be nothing very materially wrong in any one particular, and yet upon the whole amount of means used, taken together, there may be much that God does not approve, and which he has never promised to bless.

The confessedly languid state of the churches of the saints—and we refer more particularly to those of our own denomination—when nothing apparently in the use of means is wanting, deserves a careful examination. There are many of our churches, where they are neither persecuted for their principles, nor burdened with debt, nor torn by faction, but where the word is preached, the ordinances attended upon, the prayer meetings kept up, and yet an amazing deadness seems to settle down upon the whole body. Something is most surely needed, and something more than human power can ever effect. The subject before us takes for granted that it is the Holy Ghost which is needed. It puts the question, What means can we adopt to secure His agency in the great work of sanctifying the church and converting the world? This is not the easiest one, but we will suggest a few things that seem to come somewhat near the point of inquiry. We cannot directly command the light and heat of the sun, as on one occasion Joshua did; the only way of securing his heat is to go out of the shade, into the open day. So it must be in regard to the influence or agency of the Spirit. The Spirit operates in a certain way, and if we would enjoy his agency, we must be in that way. As Christ, on one occasion, could not do many mighty works because of the unbelief of the people, so it may be ordinarily with the Spirit. He cannot do many mighty works because He is

alighted. Some might say, indeed, that the Spirit could remove what is opposed to His work, and this indeed is, in one sense, very true, but not in all senses. The Spirit does not work where he is habitually slighted, and grieved, and quenched.

1. *To secure His agency, we must maintain Christian truth.*

Error is so contrary to the nature of the Spirit, that he can no more prosper it than God can lie. He is the Spirit of truth. The Word of God is the sword of the Spirit. It is His great and glorious work to lead into all truth. This character and office of the Spirit should have a commanding influence upon the Church of God. If we would enjoy Divine influence, we are bound to set our face against error, by whomsoever supported or held, and we must maintain the truth—gospel truth. It is the work of the Spirit to glorify Christ. "He shall take of mine, and show it unto you." If my preaching be not Christian truth—truth about the person, work, and glory of Christ, there is nothing for the Spirit to convey. This leads us to the conclusion that no man, who would succeed in the ministry of the word, can feel at liberty to preach what he may think will be most agreeable either to his own views and feelings, or to the views and feelings of the people. Many wonderful instances of Divine power are seen in certain peculiar circumstances. A man has made conscience of what he would advance. He has known that it would be anything but agreeable to the views and tastes of the people; but he has wished to speak for God, as in the sight of God; and while some have contradicted and resisted, others have been awakened and converted. The most important question to settle is, Is the doctrine true? Are we assured it is in the word? Does it exalt Christ, and reveal his grace? Then we may venture to state it, the Spirit will own it for purposes of saving mercy, although others may reject it.

It is agreeable to the Spirit that we should lay aside all little tricks of art in matters of faith and conscience. "Seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but, by manifestation of the truth, commending ourselves to every man's conscience in the sight of God." (2 Cor. iv. 1, 2.) Preach the word. Faithfulness is an important qualification in a minister of Christ. To suppress what we believe, from the fear of man, is to grieve the Spirit. "I have believed, and therefore have I spoken." We believe, and therefore speak,—speak boldly, earnestly.

2. *The cultivation of Christian graces.*

The Holy Spirit is the Spirit of grace. We are required to grow in grace, to walk in the Spirit, to live in the Spirit, to be filled with the Spirit, and by the Spirit to mortify the deeds of the body. We do not need to be surprised that so little real good is being enjoyed in the church and done in the world, when we take a proper survey of the general temper and disposition of professing Christians. There is prevalent a proud spirit. We need to blame none in particular. It is the fault of all. It is seen in dress, in furniture, in conversation and deportment generally, and in a restless anxiety to please those who are in high stations. Alas for the times! Christ and his apostles could preach the gospel on the sea-shore, by the mountain-side, or in the cottage-house; but, now, some advocate that nothing can be done unless you have first a fine expensive chapel. "Where is the house that ye build unto me, and where is the place of my rest?" The humble spirit—that is God's dwelling-place. He "resisteth the proud, but giveth grace unto the humble."

The Holy Spirit is a Spirit of love, of peace, and gentleness. Where such graces and qualities of heart are cultivated, we may reasonably expect the Spirit will dwell, and where opposite feelings are in exercise he will leave us.

3. *The maintenance of Christian discipline in the church.*

The Lord forsook Israel when Achan was in the camp. A church may receive—as no man can judge the heart of man—persons who are not truly converted; but if all due care be taken, and the person, in such a case, who seeks admission impose upon us, he only is to blame. But if immorality become notorious, and a church connive at it, we cannot expect the dwelling of the Spirit. On the other hand, the removal of one ungodly member has been followed by the most cheering events in the prosperity of the saints. I refer to the exclusion of the incestuous person from the church at Corinth. A copious outpouring of the Spirit followed that act, which refreshed and cleansed them as the showers of heaven after a long drought.

4. *A steady aim to promote the Divine glory.*

No one can seek this constantly and supremely, but he will have to encounter a variety of trials and sacrifices. He is almost sure to meet with opposition for the truth's sake. But we are assured from the whole tenor of the Word of God such shall not be alone. Remarkable deliverances from danger, remarkable success in labour, have attended those who have toiled for this end. Unless, indeed, it were ever so, the courage of those who suffer for conscience' sake would give way, and living witnesses for God would be removed. The safest way we can ever take is the way of truth and of duty. There is a particular promise made to the obedient disciple, where Peter gives direction to inquirers—"Repent, and be baptised, every one of you, for the remission of sins, and ye shall receive the gift of the Holy Ghost." This the eunuch did enjoy after his baptism, for he went on his way rejoicing. This connection of obedience and Divine influence is not obscurely hinted in the baptism of our Lord and the descent of the Spirit. To enjoy the Spirit's power, then, we must go in the way of truth, obedience, and integrity. As no human power is adequate to accomplish the revival of the church and the conversion of the world—for "it is not by might, nor by power, but by my Spirit, saith the Lord"—so no human power can hinder when the Spirit operates. "I will work, and who shall let it."

5. *Fervent, importunate prayer.*

An attitude of weakness, of indigence, of dependance, and of hope, seems in itself to become the church in relation to Divine influence. Of this, however, we are certain, that if we ask not we have not. The Spirit is directly promised in answer to prayer. "If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?" (Luke xi. 13.) When Christ directed the apostles to tarry at Jerusalem until they were endowed with power from on high, we know they spent that time in prayer. This prayer should be urgent, importunate, believing, and persevering. It must be a felt necessity of Divine power. We fear there has been a partial denial of the need of the Spirit's influence, even among some of our own ministers. It has been stated that the Spirit has nothing to do with faith. This is strange, since faith is called one of the graces of the Spirit, and since it is said to be given us to believe on Christ. Such refinements, to say the least, have had a pernicious tendency upon the minds of the unwary.

The things we have hinted at as what appear requisite to enjoy the divine, saving operations of God the Holy Ghost, must, however, be taken together. If we are not careful to maintain truth and purity, we must not suppose that prayer itself will do. It is proper to pray that God would show us what the evil is for which he has left us, but, when found out, we must honestly endeavour its removal, or God will not answer our cry. "If I regard iniquity in my heart, the Lord will not hear me."

Let us prove God herewith, and see if he will not pour us out a blessing that there shall not be room enough to receive it. What is needed, but sound conversion to God? Nothing will ever check the three great errors of the day, Popery, Puseyism, and Rationalism, but a race of men whose hearts have been touched with Divine power, and led into the truth as it is in Jesus.

The church needs to be leavened with moral strength and boldness to grapple successfully with her foes, and carry on the spiritual warfare against irreligion on the one hand, and false religion on the other. Ye shall be endowed with power from on high. "Arise, O Lord, and plead thine own cause."

Liverpool.

T. DAWSON.

BEING BORN AGAIN OF THE SPIRIT.

BY THE REV. W. FRITH, BOROUGH GREEN.

"Except ye be born of water, and of the Spirit, ye cannot see the kingdom of God."—JOHN iii. 5.

THE doctrine of regeneration is of the utmost importance. It cannot be over-estimated. As a doctrine of the Bible, it is of a cardinal nature. It is taught in the gospels and epistles, and is referred to again and again. Though obscurely, it found a place in the Old Testament Scriptures. Nor can we conceive how, from its very nature, it should not have been believed from Adam until now. For, whatever view we may take of regeneration, and whatever we may suppose to be the medium through which it may indirectly be brought about, yet, it must be patent to all that, as man is morally and spiritually dead, and cannot restore himself to a state of spiritual life, so it must require a life-giving power to produce this effect. This much must be acknowledged, unless we set aside the Bible as an infallible authority, and exercise a prerogative that belongs to God alone. The Spirit, and the Spirit alone, can produce that effect which the Bible calls "being born again," and which orthodox and evangelical theologians call being regenerated. For Jesus says, "Except a man be born again, he cannot see the kingdom of God." Paul says, "If any man have not the Spirit of Christ, he is none of his"—"who are born not of the will of man, nor of the will of the flesh, but of God." Now these prove that, at whatever period regeneration takes place, it is the result of the Spirit. And it is as clearly stated, too, that we "know not what is the way of the Spirit," because, as "the wind bloweth where it listeth, and we hear the sound thereof, but cannot tell whence it cometh, nor whither it goeth: so is every one who is born of the Spirit."

And whatever explanation may be given of the term "regeneration," it is certain that, even if the word *paliggenesias*, in Tit. iii. 5 and Matt. xix. 28, does not, in its general meaning in other Greek or Jewish authors, convey the idea of a real, vital, spiritual change, but only that of *moral change*, as proselytism, yet the canon of interpretation that regards the context, would require that *this word* should be explained of the spiritual and vital change of heart.

And in the text now under consideration it is important to observe that another, and very expressive word, is used—*anōthen*—which means, literally, "from above" (Gries. Test.), and is evidently intended to convey the idea that man's spiritual change of heart is not effected by any earthly power; that it is not the result of mere human agency of any kind; that he is "born, not of the will of man, nor of the will of the flesh, but of God," who "cometh down from above" to "save us from the wrath to come."

Now, if this is the sense, then by the same line of argument, viz.—the contextual, the term "born," in our text, refers to nothing short of that vital and spiritual change of heart called *new birth*. And, if so, then all attempts to show that it requires the action of elemental water (administered in whatever mode, at whatever age, and by whatever person), conjoined with the Spirit, in order to effect this radical, spiritual, and vital change, must be abortive. All fair interpretation demands that the term "born" here shall be of the same meaning as in the preceding verses of this same chapter, connected with those verses which follow. Now the following verses (6, 7, and 8) all go to prove that this change was not the result of the combined influence and action of the

Holy Spirit and elemental water, administered in some sacramental mode, but that it is the alone result of that Spirit which is of God. For we read that "that which is born of flesh is flesh, and that which is born of the Spirit is spirit."

What then is to be done with the language of the text? How is it to be explained? Is it an unnecessary redundancy? Has the Holy Ghost allowed the introduction of a word totally unnecessary? "No; by no means." What explanation then can be offered that shall be consistent and explanatory? We offer the following.

The phrase stands *udatos kai pneumatos*—of water and of the Spirit. Now *kai* is translated *even* in the following passages of the Greek New Testament—1 Cor. xv. 24, "the kingdom to God, *even (kai)* the Father;" 2 Cor. i. 3, "Blessed be God, *even (kai)* the Father;" Phil. ii. 8, "obedient to death, *even (kai)* the death," &c. Now, may not the word *kai*, here translated *and*, be translated *even*? It would then read as a case of apposition—"born of the water *even of the Spirit*." We should remember, too, that the Spirit in his holy influences is often so referred to in the Old and New Testaments. "I will pour waters upon him that is thirsty, and floods upon the dry ground"—"He that drinketh of the water that I shall give him shall never thirst, but it shall be in him a well of water springing up to everlasting life"—"BUT THIS SPIRIT IS OF THE SPIRIT," &c. And we should also remember that it is the Spirit that quickeneth the flesh (i.e. ordinances or means of the Old and New Testament dispensation), profiteth nothing, i.e. cannot effect this change.

Thus we see no necessity to resort to a circuitous and forced interpretation of the important text, when it can be easily explained by "comparing spiritual things with spiritual," and by a reference to the analogy of faith. Nor can there be a more safe, and useful, and God-honouring mode of explaining the testimony of God, than this. It leads the devout and pious mind to "search the Scriptures," than which there cannot be a more holy, healthy, and profitable exercise. It is the lack of this that renders some Christians so stinted in their growth. Ignorance of Scripture is the certain precursor of coldness and indifference in the service of God, of crude conceptions of divine things, and distorted views of Bible doctrines and principles. Let us, then, be very earnest, prayerful, and devout in the close and constant study of those "Scriptures which are able to make us wise unto salvation, through faith which is in Christ Jesus." Oh let us seek, too, the blessed and enlightening influences of that Spirit, by whose mighty power our souls are quickened, sanctified, and saved. Nor let the reader forget that *this Spirit blesses the diligent and faithful use of all the appointed means.*

THE PREACHER COMFORTED.

REV. DR. STILLMAN, of the Baptist pulpit of Boston, had the reputation of being a learned, godly, and eloquent divine. He had great command of language, was quick at sermon-making, had abundant experience of men and things, and had long been a successful preacher of the gospel when he became Doctor Stillman. He seemed to preach almost by inspiration, and enjoyed an unbounded popularity, the crowds that flocked to hear him hanging with delight on his words that distilled like honey from his eloquent lips. Yet, notwithstanding all this, for the encouragement, I suppose, of new beginners barrenly educated, perchance, and diffident, and to show that the ablest ministers need appreciative words, the doctor had his hard times in the pulpit, and when he did have them, they were hard enough, at least, so it seemed to him. Though heard with rapt attention, yet to himself his feelings seemed paralyzed; he had not his liberty; his thoughts could neither fly nor go. As the good Dr. Sharp was wont to say, when he had a good sermon awaiting delivery and a good congregation eager to hear, and he felt dull, "I could not get my sails up!" so with Dr. Stillman, if he could not get his sails up, he

would be exceedingly mortified and dissatisfied. It covered him at the time with a profuse sweat, made him glad when he had done, led him to tarry in the pulpit till the people had gone out; then he would take an obscure way home, hurry up stairs, throw himself on the bed, sick at heart.

One bright, clear day, in the presence of a numerous and expectant congregation, he arose to preach. He had performed the preliminary services with his usual fervour, he had his usual preparation, and was in a mood for a good time; but a spell was upon him; he felt like one beating the air. He kept on talking, however, saying all the good things he could from his text, but could make no headway. His feelings were cramped; his words lingered on his tongue. He struggled against wind and tide with feeble sail. Thus he passed his hour, driven hither and thither, hardly able to hold his course. He finally closed, with scarcely an inference or an appeal, and glad was he when his task was over. He tarried behind till the last hearer had left the house; he then went out softly, threaded the narrow, out-of-the-way lanes of the city till he reached his dwelling, then went straight to his chamber, cast himself on the bed, declined his dinner, and sent for Pompey, his coloured servant.

"Pompey," said he, "I am too sick to preach again to-day, and I want you to go as quick as possible and get brother — to preach for me this afternoon."

"Yes, doctor," answered the negro, starting toward the door; "but I'd rather not, doctor: 'twill be a dreadful disappointment to de people."

"What's that you say?" asked the doctor.

"Why, de people were all so much edified and pleased wid de forenoon's sermon, 'twill be a dreadful disappointment. I overhear de brethren an' sisters praise de discourse so much; brother Stimson, an' sister Jones, an' all de folks, say dey never hear de doctor preach so well—seem as if every word come right from heaven."

The discouraged pastor listened most attentively to the words of the sagacious black, and passed into a brown study. Meanwhile, Pompey started for the door again.

"Stop," said he—"stop a minute, Pompey; I think I feel a little better."

Pompey lingered, and repeated with emphasis the words of the admiring brethren and sisters. By that time, the afflicted man had nearly recovered.

"Pompey," said he, "I guess—I guess—I rather think you need not go." His appetite returned at once; he went to dinner, and soon after to the pulpit, where he delivered one of his most powerful discourses, spreading all his sails, and it seemed, not only to the people, but to himself, as if every word was right from heaven.—*Home Magazine (American).*

THE POPE'S LAST ENCYCLICAL LETTER.*

THIS LETTER is dated the 8th of last December, which, it says, was the TENTH ANNIVERSARY of the day on which the Church of Rome defined the dogma that the Virgin Mary was without taint of evil from before her birth, as if that untruth were more worthy of note in the flight of time than even the birth of Christ.

It avows determined opposition to civil and religious liberty. Its censure of some of the acts of continental governments, such as those of Italy, France, and Spain, has made it an important event in the history of Europe. Together with it, is issued an APPENDIX, containing a catalogus of what are called the "principal errors of our time," and referring to the former allocutions and letters of the present Pope, Pius IX., in which those errors have been condemned.

By these two documents, the Letter and the Appendix, we are informed, upon the best authority, what Popery is STILL, and what, if it has the power,

* This paper ought to have appeared sooner, but has been unavoidably postponed.—Etc.

It is still resolved to do. It has been well said, that the value of this letter "as a contribution to the knowledge and instruction of mankind, has yet to be estimated." Britain, as a land of more civil and religious liberty than any on the continent, is more under its ban than they; but Britons are less aware than the nations of the continent, what Popery still is. To us, therefore, the information given in this letter is of the more value. Before we can be all that the Pope here approves, our Queen must be dethroned; our civil and religious liberties destroyed; the Church of Rome established as the only religion of the State; every other sect suppressed; laws to punish heretics re-enacted; and the times of the rack and the stake return.

Perhaps one of the best means of fixing upon the mind an impression of what these documents require, will be to quote from them sentences which furnish replies to questions of chief importance. The small capitals in the quotations are inserted by the writer.

1. HAS POPERY CHANGED? We are told that it has not; that it is an error to suppose that "the Roman Pontiff can and ought to reconcile himself to and agree with PROGRESS, LIBERALISM, and MODERN CIVILISATION."

2. Does the Pope still maintain that the Roman Catholic is the only true religion? Yes. He says "that the religion of the Catholic Church is the ONLY TRUE RELIGION."

3. Does the Pope acknowledge the right of "a heretic sovereign" to fill a throne once filled by a Roman Catholic prince? Many passages imply that he does not. He says that those opinions are "DETESTABLE" which "tend to shackle and turn aside the salutary force that the Catholic Church . . . ought freely to exercise until the end of time, not only with regard to each individual man, but with regard to NATIONS, PEOPLES, AND THEIR RULERS; and [which tend] to destroy that AGREEMENT AND CONCORD BETWEEN THE PRIESTHOOD AND THE GOVERNMENT which have always existed for the happiness and security of religious and civil society." He says that it is "impious to dare to teach that the perfect right of public society, and civil progress, absolutely require a condition of human society constituted and GOVERNED . . . without making any distinction between true religion and heresy." He commands bishops to "teach that kingdoms rest upon the foundation of the FAITH"—that is, of the Roman Catholic faith; he says they must "not omit to teach that the ROYAL POWER HAS BEEN ESTABLISHED, not only to exercise the government of the world, but, ABOVE ALL, FOR THE PROTECTION OF THE CHURCH;" he says that "it is certain that it is advantageous for the SOVEREIGNS, WHEN THE CAUSE OF GOD IS IN QUESTION, TO SUBMIT THEIR ROYAL WILL, according to the established rules, to the PRIESTS of Jesus Christ, and not to impose their will on them." He says that the Church of Rome has the right "of availing herself of FORCE [and] temporal power;" that it is not true that "the Roman pontiffs and ecumenical councils have EXCEEDED THE LIMITS OF THEIR POWER, [or] USURPED THE RIGHTS OF PRINCES;" nor true that "the ministers of the Church and the Roman Pontiff ought to be absolutely excluded from all charge and dominion over temporal affairs," and deprived of jurisdiction over "temporal law-suits, whether civil or criminal;" that it is not true that "kings and princes are free from the jurisdiction of the Church;" nor true that "the Church must be separated from the State, and the State from the Church."

The Pope says that "the LAY AUTHORITY IS FORCED TO OBEY THE ROMAN PONTIFF in matters affecting the filling of sees and the institution of bishops." After speaking of "A HERETIC SOVEREIGN," he says that "in a LEGAL CONFLICT between the two powers"—the power of the civil government and the power of the Church of Rome, the Church of Rome, and not the "civil law, ought to prevail." Speaking of cases in which religion—that is, the Roman Catholic—"the only true religion"—has been "BANISHED FROM CIVIL GOVERNMENT," he says that this is contrary to "LEGITIMATE RIGHT." He says, also, that "the explained principles of sound reason" forbid men to "dare to proclaim, that the WILL OF THE PEOPLE, manifested by what is called public opinion, or by

other means, constitutes a SUPREME LAW," and that "ACCOMPLISHED FACTS IN POLITICAL AFFAIRS, by the mere fact of their having been accomplished, have the force of law." He tells us that it is not "allowable to withdraw from obedience to legitimate princes;" and the above statements leave no reason to doubt who are meant by legitimate princes. If the great end of civil government is to defend the Roman Catholic Church, can "a heretic sovereign" be a legitimate prince? Must not the Roman Catholic who is the next heir of Roman Catholic sovereigns be the legitimate prince; and, if so, it is not "allowable to withdraw from obedience" to that legitimate prince, and to yield obedience to a heretic sovereign chosen by the will of the people.

4. If Popery be endowed by the State in England, will it not be content if raised to an EQUALITY with the Church of England? By no means; for the Pope says it is not true that "a heretic sovereign possesses [even] an indirect and negative power over religious affairs;" not true that "national churches can be established without, and separated from, the Roman Pontiff;" not true that "in the present day it is NO LONGER NECESSARY that the Catholic religion shall be held as THE ONLY RELIGION OF THE STATE, TO THE EXCLUSION OF ALL OTHER MODES OF WORSHIP."

5. Would Roman Catholics, if they had the power, suppress now in BRITAIN EVERY OTHER RELIGION? They would; for the Pope says it is "delirium" to maintain that "liberty of conscience and of worship is the right of every man, a right which ought to be proclaimed and established by law in every well-constituted state." Liberty of conscience he calls "liberty of perdition," and says that "the civil liberty of every mode of worship, and the full power given to all, of overtly and publicly displaying their opinions and their thoughts, conduce more easily to corrupt the morals and minds of the people, and to the propagation of the evil of indifference."

6. But would Roman Catholics, if they had the power, suppress other religions by using the SAME PUNISHMENTS AS OF OLD? The Pope says, that the Church has the power "of availing herself of force," and that it is "contrary to the teaching of the Holy Scriptures, of the Church, and of the Fathers, to affirm that the best condition of society is that in which the power of the laity is not COMPELLED TO INFLICT THE PENALTIES OF LAW UPON VIOLATORS OF THE CATHOLIC RELIGION, unless required by considerations of public safety;" in other words, he esteems the best condition of society to be that in which heretics are punished as a duty, and not merely for the purposes of safety.

7. Of BIBLE SOCIETIES he says, "PESTS of this description are frequently rebuked in the severest terms."

Many other points of great importance are referred to in these documents, but those for the present suffice.

WM. NORTON.

Obituary.

MR. WILLIAM BOWSER.

WILLIAM BOWSER was born the 2nd of October, 1780. His mother, whom he highly revered, was a member of the Baptist Church at Broadmead, Bristol; and he well remembered assisting her to distribute through the pews of that ancient Meeting-house, the hand-bills which announced the first meeting of the Baptist Missionary Society.

His father was an attached follower of the Rev. George Whitfield; and the son, when yet a boy, purchased out of his pocket-money the hymn-book compiled by that great and good man. This book became a companion of his life, and after seventy years it still exists, bearing many marks in his own writing to testify his entire sympathy with the spirit of many of

the hymns. Numerous were those he had learnt, and often sung with heart and voice.

He served his apprenticeship to a turner in Bristol. When a young man, he became superintendent of some iron rolling mills, near Uxbridge; afterwards he removed to Wapping, in London, carrying on business as an iron merchant; but adverse circumstances compelled him to relinquish the same, at considerable loss to himself, but none to his creditors.

In the year 1811 he became manager of the iron works of Messrs. Lamb and Co., in Parson's-street, St. George's East, London, and was frequently engaged for very long hours in its activities. In later years, the business that he had conducted with success, came into the hands of himself and eldest son.

In 1808 he married Ruth Bower, the third daughter of Mr. George Bower, of Birmingham; and after nearly fifty-seven years of a happy married life, he leaves the wife of his youth to mourn their separation, but to anticipate a reunion in another and brighter world. This union on earth was blessed with thirteen children, four of whom have been transplanted to the church above; the other nine are members of the Church of Christ on earth, and several of the grandchildren have also devoted themselves to the Lord.

The long hours in which Mr. Bowser was engaged in business did not prevent his taking an active part in the affairs of the Sabbath School, then only just beginning their wonderful history. His love for young people was always manifested; his cheerful countenance and voice, his considerate kindness, and the encouragements he frequently offered, drew the hearts of both teachers and children towards him in affectionate attachment.

He became a member of the Baptist Church in Prescott-street, London, in the year 1816, where he remained for thirty-eight years, taking deep interest in all its concerns, and generously supporting all its operations, and where also several of his children united themselves to the people of God. He was three times elected to

the office of deacon, but until the last occasion he declined to serve, his sensitive feeling suggesting that some other member was more worthy than himself of that honourable office; on the last occasion, however, he was much pressed to accept the office, and did so, remaining there and faithfully discharging the duties thereof, through a very trying period in the history of that church, and only when duty called upon him to retire, did he resign his office and remove his membership to the church in Little Alie-street, where, amidst friends, of whom he had known some for many years, he spent the last ten years of his life, beloved by the pastor and people.

He served for many years on the committee of the Baptist Irish Society; as a trustee of the Baptist Fund, for aiding poor ministers; on the committee of the Baptist Tract Society, the Baptist Evangelical Society, and on the committee of the Baptist Building Fund, in which he took a special interest to the close of his long life; having first suggested, in the year 1843, the excellent plan of granting loans without interest, and repayable by instalments, to assist in building chapels, and was gratified to see the plan subsequently adopted by other denominations of Christians.

During the last four winters of his life, his health kept him a prisoner in the house; but his vigorous intellect and well-stored mind supplied him with resources and occupation even when left alone. Now, especially, was the Word of God his companion; and his well-worn Bible contains very many references and remarks in his own writing. His constant solicitude for his children remained to the last, and as their interests extended and diverged, still he followed them in his prayers and by his counsel.

In the year 1861 he made his last will. In the draft of it, in his own handwriting, after giving directions that he should be buried in the same tomb with his mother, the following passages occur:—

"At one period, not far distant, the Lord in mercy had so blessed the labour of my hands, that I might have divided a larger amount between my dear children,

but the Lord gave it to me, and he hath permitted it to be lost from me, and blessed be the name of the Lord.

"I have thus finished that which is often commenced with reluctance, and completed with a desire to forget, and to wish far distant that day to which it so distinctly refers; for myself, I think it has been by the Lord's help that I have been able to do it with a calmness of spirit its importance demands—my principal feeling has been a constant desire to be found waiting all my appointed time, confident that when that solemn moment shall arrive, which is to give to this instrument its activity and force, all my hopes will be resting on the perfect work of my Redeemer. Washed from all sin stains in the fountain of His blood, free from condemnation by his perfect and complete atonement, clothed in the spotless robe of his righteousness. He will come again at that moment, carry me safely over the swellings of Jordan, and then none shall be able to force my 'unbounded spirit into bonds again.' But not unto me only shall this blessedness be given:—

"There, there shall parents and all their children meet,
And And with Christ in heaven our joys complete."

"Should it be thought any improvement of the death of one in all respects so unworthy and undeserving of notice would prove useful to those who may attend, then let the text be that on which my soul hath found its support all my pilgrimage, 'Jesus Christ, the same yesterday, and to-day, and for ever.'"

In his last days the gracious presence of his Saviour was abundantly manifested to him. When bowed down with weakness, and troubled constantly with cough, in the intervals his countenance was bright and calm, his conversation of things above.

On the Sabbath evening before his death, he was surrounded by nearly all his family, and listened with inexpressible joy to the reading of God's word, and to several of his favourite hymns, from the old companion of his boyhood, Whitfield's Collection, one verse of which seemed

to express his almost realised anticipations:—

"And when to that bright world I rise,
And join the anthems in the skies;
Above the rest *this note* shall swell,
My Jesus has done all things well."

On the following day his pastor visited him, and reminded him that he was going home, going to the mansions prepared for him. He replied, "Yes, bless the Lord, my Saviour has prepared a mansion for me, but how wonderful to think that by his grace he has prepared *me* for the mansion."

In an interview with a friend on the following day, he thus addressed him:—

"My oldest friend,—It is very humbling to be brought to this crisis; when the great Searcher of hearts brings to the mind all the doings and undoings of the life, then the great adversary of our souls comes and tries our faith; but built on the sure foundation of a Saviour's blood he has no power."

He then expressed his confidence in the Redeemer, and that his friend had the same confidence, and finished by saying, "We shall meet in the realms of everlasting bliss. Farewell!"

The day before his death he attended to a matter of business with the greatest clearness of mind; and to the last moment he evidently retained his mental faculties to the full.

More than once his prayer was, "Come, Lord Jesus; take thy poor servant home." Then, again, he would say, "Lord, give me patience." The last expression of his faith was, "The sure foundation of my hope is in my Saviour's blood. His last words were, "Lord, release me," and in a few minutes more he gathered himself up to die; opening his eyes, he looked upward, and raising his hands, as if he already beheld the glory, he departed this life to enter upon that which is eternal.

He died on Thursday, the 2nd of February, 1865, in the 85th year of his age.

Correspondence.

THE BAPTIST CHURCH AT COLERAINE.
To the Editors of the Primitive Church Magazine.

GENTLEMEN, — The principle on which the minister at Coleraine is said to be paid, seems liable to several grave objections. (See P. C. M. for 1865, p. 89.) But how is the disparity of salary to be accounted for?—some of the ministers only receiving £60 per annum, while other pastors of the same church, and agents of the same society, receive the munificent sum of £200 a year! On what principle is the great difference made? Is there a corresponding difference in the education, talents, labours, &c., of the respective agents? I presume this will not be pretended; but if not, some of these agents have reason to complain of injustice both from the church and the society.

But another question occurs. Ought a church so wealthy as the church at Coleraine is said to be, to receive support from a missionary society at all? The late Secretary of the Baptist Irish Society bears testimony to their ability. "The resources of the resident Baptists at Coleraine," says the Rev. Mr. Groser, "appear to be more adequate to the maintenance of worship without foreign aid than in any other town in Ulster." (See "Baptist Magazine" for 1852, p. 642.) They now are able to raise £100 per annum, though some of their wealthy members "do not contribute one farthing," and to this the society added another £100 some years ago. Now, I ask, is it fair in those of our English churches who cannot give more than £70 or £80 to their own pastors, to contribute towards the support of a minister whose income amounts to £200? Would it not be much more reasonable to give the contributions to their own ministers? or at least first raise their own ministers' salary to something like the same proportion as that of the minister at Coleraine? I should be sorry to discourage churches, however poor, from contributing for the diffusion of the gospel in those parts where

the people can do little or nothing for themselves, but for those churches which can only scantily supply the necessities of their own pastors to contribute for the support of the pastors of churches much richer than themselves, does not appear to me to be exactly the thing. That we should be just before we be generous, is a maxim, which, I think will hold in religion, as well as in civil life.

Yours truly,

A FRIEND OF MISSIONS.

TRUST DEEDS.

To the Editors of the Primitive Church Magazine.

DEAR SIR,—As watchmen upon the walls of Zion, and exponents of the laws and order of God's house, will you be kind enough to inform your readers, whether you think it consistent with honesty and Christian faithfulness, for one individual, or a number of individual members, to lay hold upon money subscribed and dedicated for the purpose of building chapels and places of worship, and have the land and buildings conveyed to themselves as private property; and under various pretences, refuse or neglect to put such places of worship in trust, for the benefit of succeeding generations, according to the original intent and meaning of the donors?

As there are various cases of this sort in different parts of the country, could nothing be done in a Scriptural way to redress the grievance and put such property in legal trust?

Yours in truth,

JUSTITIA.

[We apprehend that but one answer can be given to the question raised by our correspondent. We cannot conceive of any circumstances under which persons would be justified, either legally or morally, in refusing or neglecting to take the necessary steps for applying the property to the purposes for which it was originally intended. If the object designed cannot be carried out, then

common honesty as well as Christian principle would suggest, that the money or property should be restored, or reparation offered to the rightful owners. We shall be glad to hear the opinions of some of our readers on this matter.—Eds.]

MR. SPURGEON AND THE PLYMOUTH BRETHREN.

To the Editors of the Primitive Church Magazine.

MY DEAR BRETHREN,—Permit me to direct the attention of your readers to a note appended to Mr. Spurgeon's sermon, delivered at the Metropolitan Tabernacle, on March 12th, 1865. Having unintentionally misrepresented the Plymouth Brethren, on discovering his mistake, he thus ingenuously corrects his error:—"In a former sermon, while denouncing the error of the 'Non-confession of sin by believers,' we wrongly imputed that gross heresy to the Plymouth Brethren. We have since learned that the persons to whom we alluded have been

expelled from that body, and we therefore desire to exonerate the community from a fault of which they are not guilty. We are sorry to have made this charge, as it is far from our wish to speak evil of any, but we were not aware of the expulsion of the guilty persons."

Is not this generous acknowledgment a noble specimen of Christian candour? A willingness to retract error, as publicly as it is uttered, especially if that error affects the character of an individual, or a community, is one of the best evidences of genuine religion. It is a duty which the proud heart of an unregenerate professor is most reluctant to discharge, a principle which the wisdom of this world condemns as mean and pusillanimous; but a moral quality which is of great price in the sight of the God of truth.

Yours truly,

JOHN BROWN, A.M.

*Contig Manse, Newtownards,
Ireland, April 3rd, 1865.*

Poetry.

BE JUST AND FEAR NOT.

SPEAK thou the truth. Let others fence
And trim their words for pay;
In pleasant sunshine and pretence
Let others bask their day.

Guard thou the fact, though clouds of night
Down on thy watchtower stoop;
Though thou should'st see thine heart's delight
Borne from thee by their swoop.

Face thou the wind. Though safer seem
In shelter to abide,
We were not made to sit and dream;
The safe must first be tried.

Where God hath set his thorns about,
Cry not "The way is plain;"
His path within for those without
Is paved with toil and pain.

One fragment of his blessed Word
Into thy spirit burned,
Is better than the whole, half heard,
And by thine interests turned.

Show thou thy light. If conscience gleam,
Set not the bushel down;
The smallest spark may send its beam
O'er hamlet, tower, and town.

Woe, woe to him on safety bent,
Who creeps from age to youth,
Failing to grasp his life's intent,
Because he fears the truth!

Be true to every inmost thought,
And as thy thought, thy speech;
What thou hast not by suffering bought;
Presume thou not to teach.

Hold on, hold on—thou hast the rock;
The foes are on the sand;
The first world-tempest's ruthless shock
Scatters their shifting strand;

While each wild gust the mist shall clear,
We now see darkly through,
And justified at last appear
The true, in Him that's true.

Dean of Canterbury.

Page for the Young.

GOOD AND BAD APPLES.

ONE day Robert's father saw him playing with some boys who were rude and unmannerly. He had observed for some time a change for the worse in his son, and now he knew the cause. He was very sorry, but he said nothing to Robert at the time.

In the evening he brought from the garden six beautiful rosy-cheeked apples, put them on a plate, and presented them to Robert. He was much pleased at his father's kindness, and thanked him. "You must lay them aside for a few days that they may become mellow," said the father. And Robert cheerfully placed the plate with the apples in his mother's store-room.

Just as he was putting them aside, his father laid on the plate a seventh apple, which was quite rotten, and desired him to allow it to remain there.

"But, father," said Robert, "the rotten apple will spoil all the others."

"Do you think so? Why should not the fresh apples rather make the rotten one fresh?" said his father. And with these words he shut the door of the room.

Eight days afterward he asked his son to open the door and take out the apples. But what a sight presented itself! The six apples,

which had been so sound and rosy-cheeked, were now quite rotten, and spread a bad smell through the room.

"Oh, papa!" cried he, "did I not tell you that the rotten apple would spoil the good ones? yet you did not listen to me."

"My boy," said his father, "have I not told you often that the company of bad children will make you bad, yet you do not listen to me. See in the condition of the apples that which will happen to you if you keep company with wicked boys."

Robert did not forget the lesson. When any of his former playfellows asked him to join in their sports, he thought of the rotten apples, and kept himself apart from them.

THE WAY TO JESUS.

WE need no star to guide us to him who is our King—God's book is better than the star; it is "a lamp to our feet, and a light unto our path," so that we may seek and find the King of heaven and earth by its shining. The Holy Spirit will help us if we wish; and when we kneel with our parents at family prayer, or by the bedside when we rise up, or when we lie down to rest; when we labour in the field, or when we worship in God's house, we may and ought to find Jesus. It is promised that "they that seek me early shall find me."

(Prov. viii. 17), and I am very sure that if our young friends seek Him now, he will accept them as his dear children. Thank God, we know "where" he is; that he is near to comfort us in sorrow, to help us in

distress, to protect us in danger, to preserve us from sin, and to save our souls. Pray, therefore, "O Jesus, Saviour, save my soul! Help, protect, and preserve me for thy name's sake. Amen."

Reviews.

Memoirs of the Rev. John Pyer. By K. P. RUSSELL. London: John Snow, 35, Paternoster Row, Cloth. Pp. 336.

It was our happy privilege to enjoy the most intimate friendship with the honoured subject of these memoirs for some years, and we can vouch for the accuracy of the description here given of his life and labours. Mr. Pyer was reared among the Wesleyan Methodists, and first exercised his ministry in connection with them. He was a most zealous evangelist and open air preacher, and by these labours was the means of bringing hundreds of souls to God. His views on Christian doctrine changed into moderate Calvinism, and in church government he became a Congregational Independent. The closing twenty years of his life were spent in an Independent pastorate, at Devonport, and it was there that our acquaintance with him commenced. His death was sudden; he had partaken of a hearty breakfast, had conducted family worship as usual, and at about nine o'clock shut himself up in his study for his morning's work. At twelve o'clock, the servant entered to deliver a message just brought, when she found that the spirit of her beloved master had for some time forsaken its earthly tabernacle. "He was found sitting in his accustomed posture in his arm-chair, with a face calm and unruffled as an angel's, literally 'fallen asleep in Jesus.' And who can depict the joyful surprise of his disembodied spirit, as, evidently, without a dying pang or struggle, he glided into the life which is eternal!" P. 287. We shall not soon forget the shock which that sudden death occasioned us! Though in the sixty-eighth

year of his age, Mr. Pyer was one of the most vigorous and robust men that we knew. Truly "the race is not to the swift, nor the battle to the strong." How frequent have sudden deaths become of late among ministers of the word! How loud the call to renewed devotedness thus addressed to those who still live.

Mrs. K. P. Russell, daughter of our venerated and deceased friend, has produced a very interesting memorial volume. The "life" is largely made up of Mr. Pyer's own Journals and Diaries. The authoress never obtrudes herself needlessly upon the notice of the reader. In short, the work is executed with great discretion and taste, and will be sure to take rank among our popular biographies. Mr. Pyer was a worthy descendent of the old Puritans, whom, in stern courage, and supreme devotion to conscience, he much resembled. His name will long be fragrant in the circle which he so evidently adorned. In his case it is strikingly true, that, "*the memory of the just is blessed.*"

A Hand-book on Christian Baptism.

By R. INGHAM. London: Simpkin, Marshall and Co. Cloth. Pp. 624.

PÆDOBAPTISTS say that the Baptists are all more or less afflicted with hydrocephalus. Certainly our good brother Ingham must have had *water on the brain* for very many months to have produced this fat, comely-looking volume of 624 pages, solely on the *mode* of baptism. We can assure our readers, however, that the arguments are anything but watery, and the style anything but misty. The volume presents a thoroughly exhaustive cyclopædia of the entire controversy as to the mode of the ordinance. The

information is brought down to the present day. The most recent positions of Pledobaptist advocates are fully examined, and satisfactorily disposed of. If sound and convincing reasoning, if fair and impartial logic can settle any controversy, this goodly volume ought to terminate all further disputes about the mode of the ordinance. Every Baptist minister and student, and Sunday school teacher, ought to possess this volume. It will prove an invaluable work of reference. It is composed with admirable tact, judgment, taste, and temper.

We are curious to see how our Pledobaptist brethren will deal with it. Their reviewers, will, we fear content themselves with cutting through the leaves, and smelling the end of the paper knife. Finding the scent rather watery, they will probably abuse the author's industry for having written so much on the mere mode of an ordinance. Let them remember, however, that their tactics have rendered the production of this volume necessary. For constantly shifting their ground, as they do, they must be followed to every new position that they take up, and driven therefrom. Mr. Ingham pursues them into every nook and corner in which they have sought to intrench themselves, and carries all their fortresses by assault most relentlessly. We trust our denomination will sustain him in his work. A copy of the volume before us ought to find its way into every Baptist college, and Sunday school library throughout the kingdom.

The Impending Woes of Europe.

London: Elliot Stock. Pp. 48.

THE writer of this somewhat pretentious tractate has ability, and in other fields of thought would unquestionably shine. But his effusions on "The Impending Woes of Europe" are the most unsatisfactory that we have yet read on that subject. Elliott's four learned volumes of the Horace Apocalyptic furnish a full answer to most of this author's new theories. We are still less able to accept his reading of the present struggle in America. Before the South seceded in consequence of the election of a president,

in 1860, pledged to the limitation of slavery within its then existing boundaries, the south had held three-fourths of the "CENTRALISED POWER" (p. 26) of America in its own hands, and had made use of it for forcing such acts as the Fugitive Slave Law upon the unwilling free states. "The logic of events" is proving that the true question involved, was the right to hold human beings in the bondage of power and lust, and to sell them like brutes. As long as the South held the "Centralised Power" in her own hands, for the protection of her "peculiar domestic institution," slavery, she uttered no complaints. But as soon as the "Centralised Power" is pledged to the limitation of slavery, (which of course meant its gradual and ultimate extinction,) the south seceded, and drew the sword. Thank God, the system of cruelty and lust which drew the sword, is perishing by the sword, and America is being purged of this terrible evil. We believe that North and South will again be one, *minus slavery*. Events are rapidly hurrying to that blessed consummation.

The Model Preacher. By the Rev.

W. TAYLOR. Sixteenth Thousand.

London: H. J. Tresidder, 17, Ave

Maria Lane, E.C. Pp. 231.

THIS book is thoroughly American in its style and illustrations. In some cases its statements are rather "outré." Still it is evidently the work of an earnest man anxious to win souls for the Lord, and contains many suggestions which all ministers of "the reconciling word" would do well to ponder. We welcome any hints that can help us in finding our way to the hearts and consciences of men. The price of the work is very low: we trust it will have a wide circulation.

The Cottage Preacher. By the Rev.

HENRY WATTS. London: Elliot

Stock, 62, Paternoster Row, E.C.

Crimson cloth. Pp. 208.

THIS book is in every way suited to be what its title indicates, a preacher for the cottage. The sermons make no pretensions to great originality, or power, or depth. We have also noted one or two slight grammatical inac-

curacies, which in a second edition should be corrected. The sentiment is throughout evangelical and Calvinistic; the style is flowing, and popular; and the illustrations are such as all would appreciate. It is sure to be welcome to the sick or tired cottager who is deprived of the public ministry of the word. It is a very suitable volume to present to such sufferers.

The author has evidently some power, and we trust he may be long spared to improve his talents, and use them for God's glory. This volume is a very promising beginning.

Riches Increased by giving to the Poor; or, The Surest and Safest way of Thriving. By Mr. THOMAS GOUGE. With commendatory prefaces by Dr. Owen, Dr. Manton, Dr. Bates, and Mr. Richard Baxter. Cheap Edition. London: Elliot Stock, 62, Paternoster Row, E.C. Cloth. Pp. 168.

ANOTHER reprint of an admirable treatise of the olden times! We cannot conceive of anything better calculated to stir up God's people to a true Christian charity than the perusal of this book. It is just the kind of volume that this grasping, money-getting age requires. It is written in a pleasing popular style, and will be sure to interest all who thoughtfully peruse it. The publisher has brought it out in an attractive form, and at a very cheap rate. We hope it will be extensively read.

The Garden Oracle and Floricultural Year-book. An Almanack for 1865. London: Groombridge and Sons. Pp. 118. Price 1s.

A very capital book of its kind. All gardeners and florists will find it invaluable.

We have also received and heartily commend the following, viz.:

Baptismal Regeneration; a Bubble. London: J. Paul, Chapter House Court, Paternoster Row, E.C. Pp. 28.

Clifton Sermons. By SEPTIMUS SEARS. London: Houlston and Wright, Paternoster Row. Pp. 16. Number for March, on "I have prayed for thee."

The Little Gleaner. Monthly. For March. London: Houlston and Wright.

Baptist Union Papers. H. J. Treasider, London.

Pattern Number of the Caryl Library. No. 1, Chapter House Court, St. Paul's Church Yard, London.

Third Annual Address of W. Lincoln. London: J. Paul.

And the following excellent Baptist Tract Society's Tracts.—*A Farmer's Daughter.* By JOHN TRALL. *A Minister's Prodigal Son.* By S. LILLYCROP. *A Widow and her Two Sons.* By J. B. WALCOT. *Events in the Life of S. C.* By J. B. WALCOT. *A Baptismal Service.* By Mrs. OLIVER. *Reasons which led Dr. A. Judson to become a Baptist.* By A LAY READER.

Intelligence.

DENMARK.

Boldhursgade 3, Copenhagen,
February 27th, 1865.

MY DEAR BROTHER HOWE,—My last letter to you was dated, I believe, January 12th. I have thus to send you an account of my labours from that time. At that time I was labouring in the South of Jutland, but, as I informed you in my last, I intended to leave for Funen and Copenhagen. Lord's day, 15th January, I held a meeting at Farre, and Wednesday 18th

went to Velle, visited our brethren, and left for Nyborg in Funen, where I arrived Thursday morning. It was some time since I had been there, and the few brethren who remain (not a few have left for America) were very glad to see me, and made arrangements for a love feast or tea meeting in the evening. We had a very happy and interesting meeting.

Friday, 20th, I left Nyborg for Slagelse, in Zealand. It was my intention only to visit the pastor of

the West Zealand Church, brother N. Nielsen, and confer with him about several matters, and to leave for Copenhagen on the Saturday; but as they should have a meeting there on the Lord's day, they induced me to stay. Lord's day, 22nd, we had a well attended meeting, and I had to preach. I was then invited by some brethren who live at a place called Gimlinge, about ten miles from Slagelse, to visit them and hold a meeting there. I promised to come. The meeting was appointed for Thursday, 26th. Sunday night I went home with a brother who has a farm several miles from Slagelse, visited some brethren in the country, returned to Slagelse, Wednesday, 25th; and on Thursday, 26th, brother N. Nielsen and myself went to Gimlinge. This is one of the first places I visited in the country, on my first Missionary tour in Denmark, after my arrival here from England in 1848. Brother N. Nielsen was then living there, he was the only Baptist, now there are several, and in the neighbourhood there are not a few. We had a very well attended meeting. I stayed there the night, and Friday morning set out for Copenhagen. The weather was exceedingly severe. Much snow had fallen in the night, and it continued snowing all the day very much, the wind blew hard, and it was exceedingly cold, freezing hard. In this weather I first had to ride in an open waggon about ten miles to the railway station, and the wind and snow were blowing right in my face. You may believe me it was no pleasant tour. Arrived at the station, covered with snow, I had to wait some time for the train, and then set off for Copenhagen. The rails being covered with snow, we got on but very slowly, although we had two locomotives to pull us along. At length we reached a station called Borup, about ten miles to the west of Roeskilde. There we had to wait for the train from Copenhagen. We sat in the carriages more than an hour in this extremely severe weather, expecting the train to arrive; but it did not. We went then into the waiting-rooms where they had made a good fire that we might warm

ourselves. After having waited there nearly another hour, hoping that the train would work itself through the snow and come, we were informed that we could not proceed, the train from Copenhagen stuck fast in the snow between Roeskilde and Borup, the station where we were; but we had the choice either to return with the train with which we had come as far as it would be able to go, or to stay at Borup. Several of the passengers endeavoured to get some one to take them in a sledge to Roeskilde, hoping then to be able to get to Copenhagen, but no one would venture out in that weather. It being very uncertain when a train would be able to leave for Copenhagen, I preferred to return to Slagelse. There I was obliged to stay from Friday evening to Monday afternoon before I could get with a train to Copenhagen, so much snow had fallen. Such are some of the difficulties of travelling in this country in the winter.

Lord's Day, 29th, brother Nielsen should have held a meeting at a place several miles from Slagelse. I intended to accompany him. But the weather was such, that it was quite impossible to get along the roads. We held, therefore, a meeting at Slagelse, but only a few attended. To give you an idea of the difficulties to get on in such weather, I shall only inform you, that Saturday evening, brother N. Nielsen, and myself, and a woman who also wanted to go to Copenhagen, went in a waggon to the station, which is about half a mile from Slagelse, (or rather we intended to do so) in the hope that a train might leave, but on the way thither we stuck fast in the snow, so that it was impossible for the horse to pull us out, though he pulled so that the harness broke. We had then to jump out in the snow, several feet deep, and pull out both the horse and the waggon, and get back to the station as well as we could. Of course, no train could leave.

Monday, 30th, at night I arrived at Copenhagen. Here I have laboured since that time. My regular labours are, preaching twice every Lord's Day and administering the Lord's supper,

preaching every Wednesday evening, and Friday evening I go to Amager, a few miles from Copenhagen, and hold a meeting there. Besides this I have to attend to and conduct business and prayer meetings, with the sick, the poor, and the afflicted. Much of my time is occupied with translating of tracts and letter writing. Some time I must have for reading and preparing sermons. I have formed a kind of Tract society and regular tract distribution here at Copenhagen, which also takes a portion of my time and attention. This society I have supplied with about 13,000 tracts for the present, and nine brethren (the number will, no doubt, increase) go regularly every Lord's Day from house to house distributing tracts. I hope some good may, through the Divine blessing result from these labours.

You will be glad to learn that our meetings are generally well attended, and it also appears that the Lord is pleased to bless our feeble endeavours to promote his kingdom and glory. One young man offered himself yesterday as a candidate for baptism, and we have several hopeful inquirers. The church enjoys, thank God, peace. May the Lord be pleased to pour out his Spirit and blessing upon us and upon our humble labours.

May peace and grace be with you.

Yours in the love of Christ,

A. P. FÖRSTER.

SAXONY.

MY BELOVED BROTHER PARKER,—Since I shall have an opportunity to give you a precise statement of our proceedings and prospects in the kingdom of Saxony, at the forthcoming annual meetings, I shall now only in a few words state what has been done of late.

During the first week of February I was on a tour in the neighbourhood of Düben, where I preached the gospel to crowded audiences in various places. It was rather hard work to travel by foot, for at that time we had here much snow and a severe frost. Let me only describe to you one of those days. Having walked a considerable distance in a somewhat lonely region, my leader had lost the way, it being

covered with snow; as far as we could see, whilst it did snow, we saw nothing but snow and ice; in addition to this, it was getting dark. We committed ourselves to the Lord's guidance, and then went straight on, and, after two hours' walk, we found ourselves in the village where I was expected. We were almost exhausted, and found the people anxiously waiting in the dancing-room; but, at the same time, the innkeeper showed me a decree of the bailiff, in which the meeting was prohibited. Immediately I went to the bailiff, and heard from him that he had been induced by the clergy to prevent the meeting. I told him what it was I preached, and what right and authority I had on my side, entreated him to attend the meeting, and then went again to the people, who listened attentively to the good old truth, which was new to them. They were quite astonished at what I had said, and desired me to come soon again.

During the time I spent in Halle, the Lord gave me grace to conduct all the regular meetings of the church, to accomplish some literary labours, and to attend to various pastoral duties.

In the beginning of March I made a tour along the frontier of the kingdom of Saxony, where the Saxons have an opportunity to hear the gospel, since both the preaching and the hearing of it are prohibited in their own country. Having returned to Halle, I preached on the Lord's Day in the morning on the "Covenant of Grace," taught the school in the afternoon, and had "Sin and Forgiveness" (Isa. i. 18) as my subject in the evening service, after which we celebrated the Lord's death. Next to this we had a church-meeting, in which we heard a young applicant for baptism, who was joyfully received. He is one of my scholars in the Sabbath-school. I could also mention another one, a boy of eleven years, whom the Lord has given us as a fruit of our school, but who died in the Lord about three months since. It had been only through the school he had been brought to the knowledge of Jesus. The same evening that the boy mentioned above was examined, we went out of the

town to the river, where he was buried in the Lord's death. On Monday I went to Löbejün, where I had a numerous audience in a dancing-hall.

Leaving it to speak of several other journeys, I will only mention a visit to Magdeburg, our chief station, where I spent a Sabbath. In the morning I preached from John xx. 28, in the afternoon from Mark xi. 22. After the services, the ordinance of the Lord's supper took place, which was followed by a blessed church meeting. The day following I went about twenty miles farther, to Neuhausenleben, where another meeting was announced, and where a young convert desired to be baptized; but the clergy had so enraged her parents, that she was regularly imprisoned in the house, and could not get away. She, indeed, suffers much persecution through the clergy of the town, who even publicly say she has the devil. It is almost impossible to tell how much our young converts are persecuted by the clergy of the State Church, and what desperate efforts they make to hinder the extension of Christ's kingdom.

In conclusion, let me only mention that last Sabbath, when I was in Saxony (Altenburg) I had the pleasure to baptise five converts, and receive them into church membership. At our annual meetings, I shall have an opportunity to tell you more about the persecutions which have been renewed in Saxony, and the happy success which accompanies them. In the meantime, I would recommend the churches and myself to your prayers.

Hoping to see you soon,

I am yours in the Lord,

MORITZ GEISLER.

Halle, 28th March, 1865.

AMERICA.

DECLINE OF INFANT BAPTISM.

By the report of the General Association of Massachusetts for the year 1863, it appears that there are in the Commonwealth 490 Orthodox Congregational churches, embracing 73,479 members. The number admitted to full membership during the past year was 2,928. The number baptized was 1,652—660 adults, and 992 infants.

Thus it appears that for every three infants baptized in the Congregational churches of Massachusetts, there are two adults baptized. It did not use to be so. Indeed, this is a much larger proportion of adult baptisms than in the preceding year. Then the respective numbers were 646 adults to 1,106 infants, or nearly two infants to one adult. In seven out of the twenty-seven Associations there were more adults than infants baptized. In the Andover Association there were fifty-six adults baptized, and only thirty infants. One church in this Association, containing nearly 400 members, reports fourteen adults baptized, but not a single infant! Another church, in the Old Colony Association, containing 162 members, reports adults baptized twelve, infants none. But the Plymouth Association shows the most encouraging record in this respect—120 adults to thirty infants, or four Scriptural baptisms (so far as relates to the *subjects*) to one unscriptural. Out of nineteen churches in this Association, only ten had any infant baptisms during the year, and only one of these more than three; one had twenty-five adults and no infant, and another forty-two adults and no infant!

One of the largest churches in the Worcester South reports thirteen adults and no infants baptized. These facts show that Baptist principles have taken deep root among the Congregational churches of Massachusetts, and are spreading and bringing forth practical fruit.

FORMATION OF A CHURCH IN ZION CHAPEL,

WILDERNESS-ROW, CLERKENWELL.

THE following interesting services were held in connection with the formation of a Baptist church founded upon New Testament principles. March 26th, Mr. Woollacott preached a powerful discourse from the words addressed to Peter, "I say unto thee, thou art Peter, and upon this rock will I build my church, and the gates of hell shall not prevail against it." In the evening Mr. More, of Cranfield, Beds, preached from these words, "Let the inhabitants

of the rock sing." In the afternoon about thirty-five brethren and sisters met together. Mr. Woollacott presided, and gave the right hand of fellowship to the friends composing the church, five of whom had the previous Sabbath put on Christ by being baptised in the name of the Father, Son, and Holy Ghost. Mr. E. Hewlett was unanimously elected pastor, and Messrs. F. A. Newton and G. Eaton chosen officers of the church. May they be long spared, and at last hear from the Master, "Well done, good and faithful servant," &c.

The following Lord's Day Mr. Hewlett preached from Ezekiel xxxiv. 36; in the evening from Psalm cxxxii. 15, at the close of which the friends commemorated the dying love of Christ in breaking of bread.

The following Tuesday a tea and public meeting took place to recognise Mr. Hewlett as their pastor. About 120 sat down to tea, and a large gathering of friends took place in the evening to hear addresses from the following gentlemen, who gave able speeches from given subjects:—Mr. Cousins, Mr. Stringer, Mr. Woollacott, Mr. Dearsly, and Mr. Norton. In the course of the evening some lines were read (composed by a sister) to welcome Mr. Hewlett among them. The people seemed happy and joyous, and we hope Heaven's smile may rest upon the undertaking, and cordially commend the cause to Christian sympathy.

GOLCAR HUDDERSFIELD.

FAREWELL TEA PARTY AND TESTIMONIAL.

ON Saturday a farewell tea party was given to the Rev. Henry Watts, late minister of the Baptist Chapel, in this place, prior to his departure to take the pastorate of the Baptist Church at Stanningley. Although the weather was tempestuous, a very large number sat down to tea; and there was a still larger attendance at the public meeting held in the chapel in the evening. The chair was taken by Mr. E. J. Sykes, one of the deacons of the church, who, after referring to the object of the meeting, which he said was to show their approval of Mr. Watts's manner of life amongst

them during the six years and a quarter in which he had been their pastor, of his zealous, consistent, and able advocacy of the truths maintained by them as a church, and of his efforts to promote the welfare of the rising generation in the locality, presented him as a token of esteem and respect with a testimonial in the shape of a handsome gold watch, of the value of £21, on the back of which was engraven the words "Presented to the Rev. H. Watts, by members of the Baptist church and congregation at Golcar, March 25th, 1865;" also with a purse for Mrs. Watts, containing the balance of the subscriptions that had been spontaneously given for the occasion. After Mr. Watts had expressed, on behalf of himself and partner, in grateful terms their sense of the kindness that had been shown them during the period of his pastorate, and which had culminated that night in so valuable a presentation, addresses of an interesting character, bearing chiefly upon the work still to be done in connection with the cause, were delivered by Mr. William Hirst, jun., Mr. William Tate, Mr. Charles Smith, Mr. John Tate, Mr. T. E. Sykes, and the Rev. H. Watts.

OPENING OF A NEW CHAPEL, WICK, CAITHNESS-SHIRE.

A BAPTIST CHAPEL has just been erected in this place for the accommodation of the church which has for nearly forty-three years assembled in an "upper room" in the High-street. The chapel is substantially and neatly built, and will accommodate about 600 persons. The opening services took place on Sunday, March 5th, when the Rev. J. E. Dovey, of Edinburgh, preached morning and afternoon to large congregations, and evening in the Free Church (Rev. C. Thomson's) to nearly 2,000 persons. At the close of the morning service the church united in the observance of the Lord's supper, when the Revs. R. C. Sowerby (the pastor), J. E. Dovey, and W. Scott, conducted the services. On the following Monday a social meeting was held, attended by not less than 500 persons. W. Waters, Esq., ex-provost, presided. Interesting ad-

dresses were delivered by the Rev. C. Thomson, Dr. Lillie (Established), J. Currie (Congregational), J. Piel (E.W.), A. Key (U.P.), J. Scott, J. E. Dovey, and R. C. Sowerby. The cost of the new chapel is about £1,700, towards completing the payment of which the assistance of friends is urgently desired.

HILL CLIFF.

On Good Friday a tea meeting took place here, and a goodly number assembled, though the weather proved unfavourable. Afterwards a public meeting was held, and addresses were delivered by Mr. Rennison (student, Liverpool), who exhorted to unity in all efforts in the church and Sunday-school; and by Mr. Johnstone (Presbyterian), who spoke in favour of sinking all denominational distinctions in united efforts for spreading the gospel. Addresses were then given by Mr. Borwick and the pastor. Recitations were given by the children, which contributed much to the profit and entertainment of the meeting.

LONDON PARTICULAR BAPTIST

ITINERANT ASSOCIATION.

THE quarterly meeting of this society was held as proposed. The chair was taken by Mr. Dickerson, who implored the Divine blessing for the continued usefulness and object of the society in supplying destitute churches, and opening causes in neighbourhoods where desirable, and opportunity offers. The lecture was by Mr. Palmer, who, notwithstanding labouring under bodily indisposition, discharged his engagement with ability. The subject may be regarded as preliminary to others we hope to hear from him, and also, as embodying many excellent and useful topics. After an encouraging address by Mr. Dickerson a warm and cordial vote of thanks was accorded to Mr. Dickerson and Mr. Palmer for their kind services. Mr. Wyard has kindly engaged to deliver the lecture at the quarterly meeting in July. The members (and brethren wishing to unite) are reminded that the usual monthly meeting is

held the first Tuesday in the month.

R. DOWDALL, *Secretary*.
1, Brecknock Crescent, N.W.

BAPTISMS.

FARSLEY. — April 2nd, three; by Mr. Parker.

WAINSGATE. — April 2nd, seven; by Mr. Bamber—one aged sister in her 78th year; she attended the experience meetings fifty years ago. It was a time of refreshing from the presence of the Lord.

DEATH.

April 11th, 1865, Miss Ellen Nuttall, in the 52nd year of her age, daughter of the late Mr. Stephen Nuttall, of Goodshawfold. Miss Nuttall was a member of the Baptist church at Sunnyside, having been baptised by Mr. Nichols at the commencement of the interest at that place. For two years illness has prevented her attendance upon public worship, but she sustained an honourable profession—died in confident and calm reliance upon the great sacrifice once offered for sin—and her remains were interred in the Baptist Cemetery, Goodshaw, on the 15th, her late pastor, Mr. Nichols, of Sunnyside, and Mr. H. G. Fifield, of Goodshaw, conducting the funeral solemnities. "Blessed are the dead which die in the Lord."

THE BAPTIST EVANGELICAL SOCIETY.

THE Annual Meetings will be held in the Baptist Chapel, Latchford, near Warrington, Cheshire, on Thursday, May 11th. Order of services as follows:—Morning, Eleven o'clock, Meeting of the Committee for the transaction of business. To this meeting all subscribers to the society are invited. — Afternoon, half-past Two, the Annual Sermon will be preached by the Rev. H. Dowson, of Bradford. — Evening, Seven o'clock, the Annual Meeting will be held, in which several brethren, including the Rev. M. Geissler, from Saxony, are expected to take part. The attendance of all the friends of the society is earnestly solicited.

JOHN HOWE, } *Secretaries*.
EDWARD PARKER, }

EVERY CHRISTIAN A PRIEST.

"Ye are a holy priesthood." "Ye are a royal priesthood." "Kings and priests unto God." (1 Peter ii. 9; Rev. i. 6; v. 10; xi. 6.)

"They are all priests who are members of the one priest."—*Augustine.*

"To this royal priesthood all they are consecrated who belong to the body of Christ, the high and true Prince of priests."—*Augustine.*

"The whole church of the faithful are all spiritual priests to offer up spiritual sacrifices."—*Fulke.*

"All that believe are now dignified to be priests unto God the Father. And this was signified by the rending of the veil of the temple at His death, not only that the ceremonies and sacrifices were to cease as being all fulfilled in him; but that the people of God that were before by that veil held out in the outer court, were to be admitted into the holy place, as being all of them priests, and fitted to offer sacrifices."—*Archbishop Leighton.*

"There is no doubt that this kingly priesthood is the common dignity of all believers.—this honour have all the saints."—*Archbishop Leighton.*

"Christ's everlasting priesthood hath made an end of all the Levite's priesthood; yea, and of all other priesthood, save only that which belongeth to all Christian men."—*Hutchinson.*

"No priest can go further than entering into the holiest; and there I do not want him, for I can go boldly myself. (Heb. x. 19.) The essence of a distinct human priesthood is to say we cannot, but must get others to go in God's presence, to offer our gifts and sacrifices for us."—*Anon.*

"All the children of the church are priests."—*Ambrose.*

"Other orders of priests I read none, save that which all Christians be, to offer up themselves to God and other spiritual sacrifices by Christ; and the order of the priests of Baal, whose successors indeed the *masses* be."—*Bradford.*

"In virtue of their union with Christ, the true High Priest, all the faithful are made kings and priests unto God."—*Annotated Bible.*

"We say, even as St. Peter, St. John, and Tertullian; every faithful Christian man is a priest."—*Jewell.*

"All Christians are altogether priests; and let it be anathema to assert that there is any other priest than he who is a Christian; for it will be asserted without the Word of God, on no authority but the sayings of men, or the antiquity of custom, or the multitude of those that think so."—*Martin Luther.*

"Unto Him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen."—Rev. i. 6.

RECEIVED FOR BAPTIST EVANGELICAL SOCIETY.

Per Mr. PARKER.

Bradford.

	£	s	d.
Messrs. Watson	2	0	0
Mr. Peter Watson	0	5	0
Miss Watson	0	5	0
A. Illingworth, Esq.	0	10	0
H. Illingworth, Esq.	0	10	0
Rev. H. J. Betts	0	10	0
Rev. H. Dowson	0	5	0
Mr. W. Whitehead	1	0	0
Mr. J. White	0	10	0
John Smith, Esq.	1	0	0
Mr. Calvert	0	5	0
Mr. Drake	0	5	0
Miss Holgate	0	5	0
Mrs. Cockshott	0	10	0
Miss Holgate, Long Preston	0	5	0
Mr. William Allan	0	10	0
Mr. P. Watson, jun.	0	5	0
Mr. Halliday	0	5	0
Mr. W. Woodhead	0	5	0

Forsley.

	£	s	d.
Rev. E. Parker	2	0	0
Mr. R. Gaunt	1	0	0
Mr. J. Naylor	0	10	0
Mr. D. Smith	0	10	0
Mr. J. Marshall	0	10	0
A Friend	0	10	0
Misses Hainsworth	0	10	0
Mrs. H. Hainsworth	0	5	0
Mr. John Foster	0	10	0
Mr. T. Foster	0	5	0
Mr. J. F. Barnes	0	10	0
Mr. John Bushfield	0	7	0
Mr. T. Hoffings	0	2	0
Mr. T. Isles	0	2	0
Mr. J. Horn	0	2	0
Mr. James Hainsworth	0	2	0
Mr. R. Hainsworth	0	2	0
Mrs. E. Wade	0	2	0
Mrs. D. Wade	0	2	0

£ s. d.
Mr. W. Hall 0 1 0

Letchford.

Collection 4 0 0
Mrs. Naylor 0 5 0
Mr. W. Wilkinson 1 0 0
Rev. J. Wilkinson 0 10 0
Mr. Percival 0 5 0

Mr. S. Fawcett, Halifax 0 10 0
Two Friends at Irwell Terrace, Bacup 0 1 2
Rev. A. Spencer, Cullingworth 0 10 0
Mrs. Taylor, Long Preston 0 10 0

Richard Hattersley, Esq., Nursling,
Southampton, per Mr. Norton.... 1 1 0

Bramley.

Joseph Winn, Esq. 1 0 0
W. Bradshaw, Esq., sen. 0 7 6
Mrs. Fletcher 0 2 6
Mrs. E. Harrison 0 1 0
A Friend 0 2 0
Two Friends 0 2 0
Rev. A. Ashworth 0 10 0

*Per Mr. DURANT.**Glasgow.*

A Friend, M. 2 0 0
Messrs. Taylor and Wilson 1 0 0
Mr. T. Dunn 0 10 0
Mr. R. Cumming 0 5 0
Messrs. J. and F. Bell 0 5 0
Mr. J. Coats 0 5 0
Mr. Bailie D. Smith 0 5 0
Mr. D. Blair 0 5 0
Mr. J. Coats, jun. 0 5 0
Mr. J. Anderson 0 5 0
A Friend 0 5 0
Mr. J. Campbell 0 5 0
Mr. J. Muir 0 5 0
Mr. D. Williams 0 5 0
Mr. R. Jamieson 0 2 6
A Friend 0 2 0
A Friend 0 1 0
Mrs. Sliman 0 2 6
Mrs. Robertson 0 5 0
Mrs. Shanks 0 2 6
Miss Sliman 0 5 0
Collection 1 10 0
Miss Smith 0 5 0

Peasley.

Mr. T. W. Macalpine 0 10 0

Greenock.

Westburn Street Church 1 0 0
Mr. J. McIlvaine 0 5 0
Mr. W. Muir 0 5 0
Mr. A. Paterson 0 5 0
Mr. W. Lowe 0 5 0

Rothsay.

Rev. J. Mansfield 0 5 0
Col. F. C. Scott 0 10 0
Miss Sheriff 1 0 0

Stirling.

Mr. A. Hamilton 0 5 0
Mr. J. Muir 0 5 0

£ s. d.
Mr. A. Swan 0 2 6

Mr. Dowdy 0 2 6

Mr. J. Dalgetty 0 1 0

Perth.

L. Fuller, Esq., M. 1 0 0
A Friend 0 10 0
W. Grieg, Esq. 0 10 0
J. C. B. 0 5 0
Mr. W. Ellison 0 5 0
A Friend 0 2 6

Kirkcaldy.

A Friend 1 0 0
Mr. J. Ireland 0 5 0
Mr. N. Lockhart 0 5 0
Mr. H. Horn 0 5 0
N. L. and Sons 0 5 0
Mr. J. Crawford 0 2 6

Edinburgh.

Messrs. Small, Gillon and Co. 0 10 0
W. J. Duncan, Esq. 0 10 0
Mr. W. Menclaws 0 10 0
Mr. A. Cromar 0 10 0
Mr. C. Cheyne 0 5 0
Friends 0 4 0
A Friend 0 5 0
A Friend 0 2 0
Mrs. Cheyne 0 2 6
Mrs. Haldane 0 5 0
Mrs. Arthur 0 5 0

Aberdeen.

J. Stewart, Esq. 5 0 0
Mr. G. Stewart 0 5 0
A Friend 1 0 0
Mr. J. A. Gibb 0 5 0
A Friend to the union of all Christians
at the Lord's Table for preaching
the Gospel 1 0 0
J. Rowell, Esq. 1 0 0
Mr. A. C. Barker 0 2 6
Mr. W. McCombie 0 2 6
A Friend 0 2 6
Mrs. McDonald 2 0 0
Mrs. Macandrew 0 5 0
Friends at George Street Chapel, for
Denmark 1 0 0

*Hull.**Per Mr. RENNISON.*

G. Greenwood, Esq. 1 1 0
Collection after Sermon at Rye, by
Rev. George Webb 2 11 4
Mr. Gordon, Old Bond Street, by Mr.
Webb 0 5 0

The Baptist Church at Quarumby for the Missions.

£ s. d.
Mr. John Haigh 0 10 0
Mr. Ben Haigh 0 5 0
Mr. George Walker 0 5 0
Mr. Alfred Walker 0 5 0
Mr. Joseph M. Shaw 0 5 0
Mr. Robert M. Shaw 0 5 0
Mrs. G. Walker 0 2 6